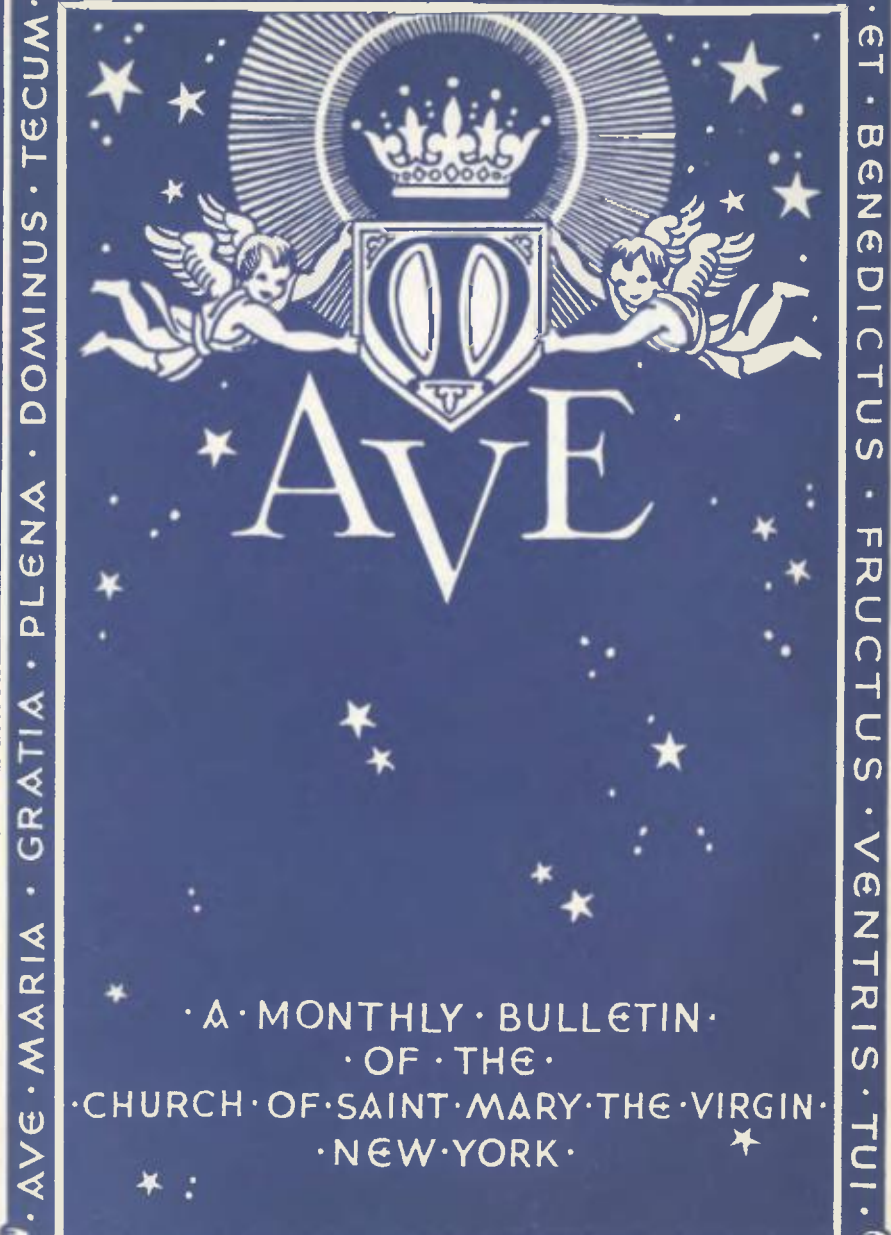
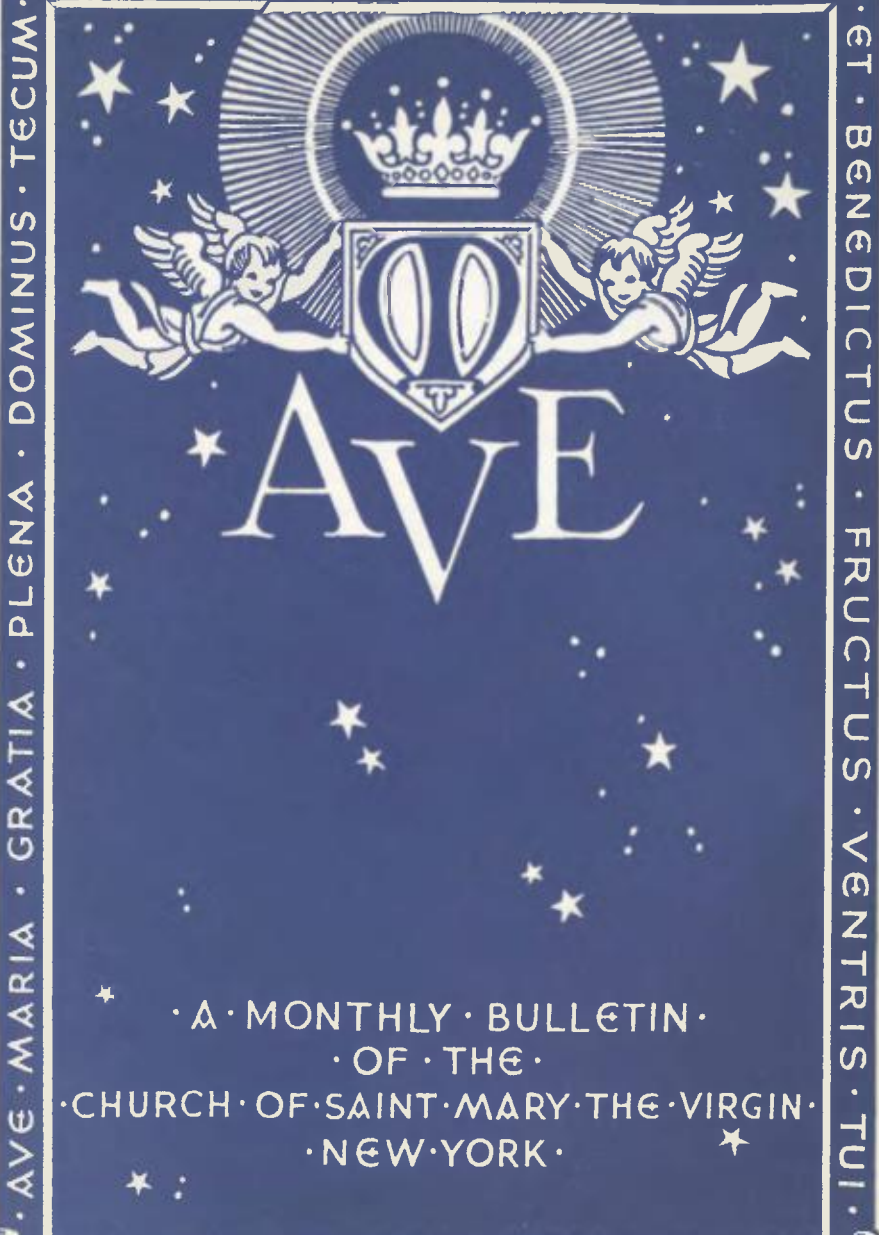


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·A·MONTHLY·BULLETIN·  
 ·OF·THE·  
 ·CHURCH·OF·SAINT·MARY·THE·VIRGIN·  
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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*  
THE REVEREND LOUIS G. WAPPLER

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THE SISTERS OF THE HOLY NATIVITY

THE SISTER MARY ANGELA, S.H.N., *Sister-in-Charge*  
THE SISTER SCHOLASTICA, S.H.N.  
THE SISTER BONIFACE, S.H.N.

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Parish founded 1868

Church built 1894

# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN  
New York City 36

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Vol. XXXV

April, 1966

No. 4

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My dear people,

Because Christ died for our sins, we want a way to thank him. He has given us the way. He has given us the Mass. It was "ordained for the continual remembrance of the Sacrifice of the death of Christ." Therefore, in Holy Week we set the hearing of the Passion within the pleading of the Mass.

But the Mass is more than a memorial of things past. The Mass does not take us back to Calvary, nor do Christians now worship the dead Christ. He hung on the Cross "that whence death arose, thence also Life might rise again; and that he who by a tree was once the vanquisher, might also by a Tree be vanquished." We cannot go back to him, but he comes to nerve us to the fight, and with him we can go on. Though the Sacrament was instituted on the night before his death, we celebrate it because he lives, and in these holy mysteries gives us a pledge of life eternal. When, therefore, the faithful receive Holy Communion — even on Maundy Thursday and Good Friday — they look to the Lord of life. Holy Communion is a means of grace to lead a better life.

It also gives us the hope of glory, a foretaste of our resurrection. The Lord is risen from the tomb. *Our* resurrection must yet be accomplished. Opening wide the gate of heaven, Christ in the Mass gives us life that shall not end and shows us our true native land. Every Mass can do that for us. If we have kept Holy Week faithfully and have known our sins and sought absolution, Easter Communion will surely show us our resurrection with the Lord.

Affectionately your priest,

Donald L. Garfield

HOLY WEEK AND EASTER DAY  
PALM SUNDAY

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00 (Sung), 10:00 a.m.
Blessing of Palms, Procession, and High Mass . . . . .	11:00 a.m.
Evensong, Litany, and Benediction . . . . .	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:30 a.m., 12:10 p.m.
Evening Prayer . . . . .	6:00 p.m.
Tenebrae, <i>Wednesday only</i> . . . . .	8:00 p.m.

MAUNDY THURSDAY

High Mass and Procession to the Altar of Repose . . . . .	7:00 a.m.
Watch before the Blessed Sacrament till the Liturgy of Good Friday	
Mass . . . . .	9:30 a.m., 12:10, 5:30 p.m.
Evening Prayer . . . . .	6:00 p.m.

GOOD FRIDAY

Morning Prayer . . . . .	7:10 a.m.
Solemn Liturgy . . . . .	9:30 a.m.
Preaching of the Passion . . . . .	12:00 to 3:00 p.m.
Stations of the Cross . . . . .	5:30 p.m.
Evening Prayer . . . . .	6:00 p.m.

HOLY SATURDAY

Morning Prayer and Ante-Communion . . . . .	7:10 a.m.
Evening Prayer . . . . .	6:00 p.m.

EASTER DAY

Solemn Vigil . . . . .	6:00 a.m.
First High Mass . . . . .	7:30 a.m.
Mass . . . . .	9:00, 10:00 a.m.
High Mass with Procession . . . . .	11:00 a.m.
Evensong, Procession, and Benediction . . . . .	6:00 p.m.

THE HOLY WEEK RITE

"HAVING IN REMEMBRANCE his blessed passion and precious death, his mighty resurrection and glorious ascension," Christ's disciples keep Easter, the Queen of Feasts and first of feasts in the historic development of the Christian Year. Sunday, the weekly commemoration of the resurrection, was the only feast known to Mary the mother of Jesus, to Peter and James and John, and the other disciples who had known the Lord. They met on Saturday night and spent the night in prayer and reading of the holy Scriptures, till at dawn they celebrated Mass. For them, every Sunday was the Lord's Day, a little Easter.

But in Jerusalem, special prominence was soon given to the Sunday after the Jewish Passover — the Sunday corresponding to the day of the resurrection. And on that one day was celebrated not the resurrection alone, but the whole mystery of our redemption by Christ's passion and death, resurrection and ascension.

The final development of Holy Week was to celebrate its events separately, on the days preceding Easter. This, too, we owe to the Christians of Jerusalem, who could visit the very sites of the events. On the Sunday next before Easter, they went to the Mount of Olives and, plucking palm and olive branches, re-enacted the Lord's entrance into the Holy City. Similarly, the Last Supper was commemorated by a Mass on Thursday evening, and the passion and death by a special service on Friday afternoon. Thus the mystery of Easter was spread out, as it were, over the week before, and the emphasis was no longer on the timeless life of heaven, but rather on the past events of Christ's life here on earth.

Thus began the Holy Week services we love to celebrate. They reached full development under Saint Cyril, a bishop of Jerusalem who understood the needs of his people, and are described substantially as we know them by Etheria, a Spanish abbess who made a pilgrimage to Jerusalem in the year 385. She and other pilgrims brought back the observances to Europe, where they became more and more elaborate and, by the end of the Middle Ages, full of obscure and dubious symbolism. The form of the Paschal vigil was kept, but on Saturday morning, so that no longer was it a vigil in the original sense — a waiting for the Light of Christ to dispel the darkness. And the Mass to which it led was only in name a first Easter Mass.

Over the last few years, the Holy Week services have been carefully reconsidered, and restored to the meaning and clarity which they once had. Dramatically and movingly, they proclaim the mystery of our redemption, the heart of our religion. Let us look at the services one by one.

### *Palm Sunday*

There are two parts to the Palm Sunday liturgy, and in our thinking and liturgy we should keep them quite distinct. First there is the procession, a remembrance of the first Palm Sunday and a joyful anticipation of our Lord's final victory. Then there is the Mass, in which we sing the Passion according to Matthew and are called back to the reality that the Cross is still to be faced. In the restored rite, the duality is made dramatic by red vestments, vestments of the King, of the Martyr with the Crown, worn at the procession and then put aside for violet vestments at the Mass, and by the unveiled cross leading the procession and then veiled again in violet as we begin the Mass.

The blessing of palms *outside* Jerusalem led to the custom of performing the palm liturgy at one church and going to another for the Mass. In fact, the palm liturgy looked like a Mass, with Introit, Collect, Lesson, Gradual, Gospel, Preface and Sanctus, and may actually have been a Mass. This complexity obscured the fact that palms were being blessed to be carried. The blessing took longer than the procession.

In the restored rite, after the ancient antiphon, only one collect of blessing is sung over the palms. Ideally, they would be brought by the people, just as the Jerusalem crowds found their own branches on the way. But palms are not readily found on the sidewalks of New York, so we will be given branches as we enter church. We hold them over our shoulders as the celebrant blesses them, as the deacon sings the account of the first Palm Sunday (the same Gospel which is read on Advent Sunday), and as the procession goes round the church. Antiphons are sung, and Saint Theodulph of Tours' majestic hymn, "All glory, laud, and honour." Ideally, we would all go out into the streets to proclaim Christ our King. Those in procession at least go to the door, and as they reenter the church — our Jerusalem — the choir sing the antiphon, "When the Lord entered the holy city." There is a final collect before the altar, and then the ministers change from red to violet and begin the Mass.

At the usual time of the Gospel, three voices chant the Passion and the choir represent the crowd — all of us who have rejected and crucified the Lord afresh — and we approach earth's darkest hour.

On Monday, Tuesday, and Wednesday we hear at Mass the Passion narratives of Mark and Luke. On Wednesday evening is sung the service called *Tenebrae* — not an essential part of our liturgy but the monastic morning office of the following day, taking its name from the increasing *shadows* as one by one the candles are extinguished, till there is left alight only the Christ-candle. (Our musical and financial resources do not make it possible to maintain *Tenebrae* also on Thursday and Friday nights.)

### *Maundy Thursday*

This is the old English name, from *mandatum*, the new commandment (John 13.13) given by our Lord after he had washed his disciples' feet.

The command we obey this day (and every day but the two following) is "Do this in remembrance of me." For on this night our Lord "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again." The marking of this day with a special celebration of the Mass began in Jerusalem in the fourth century, and naturally it was celebrated in the early evening. Later, in the West, there were three Masses this day: one at which penitents were solemnly reconciled by the Bishop, another at which he blessed the Holy Oils, and a third, in the evening, which commemorated the Last Supper.

The Mass of the Lord's Supper is festal: gold is worn, the altar cross is veiled in white, bells are rung at the intonation of *Gloria in excelsis*, and not heard again till the beginning of the first Easter Mass. As in earlier tradition, the Creed is not sung and *Agnus Dei* is sung with a threefold repetition of "have mercy upon us." But the Mass is not strikingly different from other Masses till the end, after Holy Communion, when, giving no blessing of his own, the priest solemnly carries the Blessed Sacrament through the church to what we call the altar of repose. Saint Thomas Aquinas's great hymn, "Now, my tongue, the mystery telling," is sung by the faithful as the Body of Christ is carried to the chapel, and there into the night they keep watch with our Lord, remembering that he said, "Could ye not watch with me one hour?" But in the darkened

church the altars have been stripped of their cloths, for the Lord will soon be betrayed and deserted, and his own garments taken from him.

*Good Friday*

“This is earth’s darkest hour,” wrote Peter Abelard, and prayed,  
 “Give us compassion for thee, Lord,  
 That, as we share this hour,  
 Thy cross may bring us to thy joy  
 And resurrection power.”

In our liturgical recapitulation of the events of our redemption we are at the foot of the Cross. The clergy enter and lie prostrate before the bare altar. Then we hear the Prophecy of Hosea, the Epistle to the Hebrews, and the Passion according to John, chanted as on Palm Sunday. And, in solemn prayer, we unite to Christ those who specially need his redemption. In these solemn prayers (equivalent to the Prayer for the Whole State of Christ’s Church in the Anglican Liturgy), each collect is preceded by a bidding telling us whom or what to pray for, and by a pause for private prayer on our knees. “Let us pray. Let us bow the knee . . . Arise” gives the faithful time to pray personally before the celebrant *collects* their prayers. (It should be noted that no longer are the Jews treated like outcasts.) These ancient prayers conclude the first part of the Good Friday liturgy.

The middle part is a ceremony from Jerusalem, the Veneration of the Cross. It was a relic of the True Cross in Etheria’s day. In our commemoration it is a large crucifix that is brought in by the deacon and unveiled by the celebrant, three times chanting, “Behold, the wood of the Cross.” As it is held before the altar, the clergy, acolytes, and people come to it, genuflecting three times, and kiss the feet of the figure on the cross. This gesture of love for the crucified Lord is perhaps the most moving ceremony of the Christian Year. And it is heightened by the music of the Reproaches, the Old Testament words put into the mouth of our Lord: “O my people, what have I done unto thee?” with our plea: “Holy God, Holy mighty, Holy and immortal, have mercy upon us.”

What is sung after the Reproaches is significant: “We venerate thy Cross, O Lord, and praise and glorify thy holy Resurrection.” It signifies that “as we share this hour” in sorrow for our Lord, we must not forget his “joy and resurrection power.” And so it

leads us on to the reception of our risen Lord in Holy Communion. Never has it seemed right to celebrate Mass on Good Friday, but from the earliest times Holy Communion has been given from the Reserved Sacrament to unite Christians to their Lord on the day of his death. It was only in the Dark Ages, when Holy Communion was neglected and Good Friday misunderstood, that it ceased to be given on that day. And so it has been restored for all who wish it, and it is a ciborium with many consecrated wafers that is carried to the altar of repose on Maundy Thursday and brought back to the high altar for Holy Communion on Good Friday. The deacon brings it back, the faithful join their priest in singing the Lord’s Prayer and saying the General Confession, and may join him in receiving the Lord’s Body. And, with a thanksgiving, we end the third and last part of the liturgy, and leave. The liturgy will have brought us closer to the meaning of Good Friday than any other service or any series of sermons, however good. It is a service for all the faithful to attend.

*Easter Even and Easter Day*

Resting on the Sabbath, Christ lay in the tomb, and we keep Saturday in quiet preparation for the resurrection feast. We maintain the Lenten fast. If we have not yet done so, we go to confession. We might go to church on Saturday night to keep vigil before an Easter Mass at midnight, but with our congregation coming from all points it seems better to keep vigil early on Easter morning and celebrate the first Easter Mass as the day begins to dawn. It is certain that for centuries Christians kept their Easter Mass at daybreak: it is not unimportant to us that Christians who have lost the Mass celebrate Easter with a sunrise service. And it is certain that only in a dark church can we experience the full meaning of the New Fire and the Paschal Candle: in the broad daylight of a Saturday morning it makes no sense to sing, “Yea, now is come the night, that with the fiery pillar hath taken away the darkness of our condemnation.”

These are words from the Exultet, that glorious song praising the candle lit from the newly-kindled fire. At night, one could not read the Scriptures without light, so naturally the vigil began with the lighting of a candle for the deacon who was to read; and naturally that candle was blessed at the Easter vigil with a song



likening it to the fiery pillar which led the children of Israel out of bondage, and praising the light shed upon us.

But first, at the entrance to the church, fire was blessed and the Paschal candle lighted from it. (Later, for fear the flame would go out, a triple candle was lighted, but that has no meaning now.) Here in the restored rite has been added a new ceremony: the celebrant carves into the candle a cross, Alpha and Omega, and the numerals of the current year, to signify Christ the beginning and end and Lord of all times. And, as heretofore, to show Christ's holy wounds he inserts five "nails" of wax and incense into the candle.

Then through the church it comes, borne by the deacon clothed in white dalmatic, and three times he stops to proclaim it "The light of Christ," and each time from its flame candles are lighted, till the church is ablaze with the new fire. The spreading of the light to the clergy, acolytes, and all the people dramatizes the spreading of the Light of Christ from one believer to another. And finally, setting up the candle in the sanctuary, the deacon sings the Exultet to the chant so ancient that it is said to have traces of Hebrew melody.

From our Hebrew heritage come the "Prophecies" or four lessons: the Genesis story of creation, the Exodus story of Israel's deliverance, Isaiah's proclamation of God's purging of his people, and Moses' warning to keep covenant with the Lord. After each of these (reduced from the former twelve) there is a collect, preceded by a pause in which we might reflect on the meaning of the lesson we have heard: creation good till spoiled by sin, deliverance by the waters of the Red Sea and of the font, purgation till the branch of the Lord shall be beautiful and glorious, and final perseverance in the Old and New Covenants.

The blessing of the font concludes the vigil. After the first half of the Litany of the Saints, the celebrant blesses water in a bowl at the chancel steps — where it can be seen. Recalling the moving of the Spirit over the waters at creation and the saving of Noah and his family when the waters covered the earth, he prays God to make this water fruitful unto the regeneration of man. He scatters the water towards the four corners of the earth, breathes upon the water, dips the Paschal candle into it, and mingles with it the Oil of the Catechumens and the Holy Chrism. The water is taken to the bap-

tistery and poured into the font, where, if there be candidates, they are baptized. And — an addition to the rite — we who already are baptized renew our baptismal vows before we are sprinkled with water from the font.

Now Easter is fully come. Ministers and altar in festival vesture, candles blazing, and, as Kyrie eleison gives way to Gloria in excelsis, bells pealing and organ sounding, tell that Christ is risen. "Alleluia" comes back to our lips. We make Eucharist, and receive Holy Communion, and this is our Easter Communion. Having received it, we have a brief version of the morning office as a thanksgiving, and go forth "in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ." Holy Week has been fulfilled in Easter. "Death is swallowed up in victory."

*This article, written for AVE a year ago, is reprinted to make sure that all are familiar with the restored rite of Holy Week. Acknowledgement is made to D. J. Brecknell for his tract, This is Holy Week, and to Clifford Howell, S.J., author of Preparing for Easter.*

D.L.G.



#### PARISH NOTES

HOLY WEEK AND EASTER will have the same schedule and services as in 1965, with the addition of three Masses on Maundy Thursday to accommodate those who cannot come for their communions at the High Mass at seven. The chart for the Maundy Thursday watch will be in the vestibule.



CONTRIBUTIONS FOR FLOWERS for Maundy Thursday and Easter may be put in the box in the church vestibule or be sent to the parish office or to Mrs N. F. Read, 41 East 60th Street, New York, N. Y. 10022. Cheques should be drawn to Saint Mary's Flower Fund.



THE PREACHER ON GOOD FRIDAY FROM 12 TO 3 will be the Reverend John Macquarrie, Ph.D., Professor of Theology in Union Seminary. Dr Macquarrie gave us our Lenten retreat a year ago, and wrote the article on Benediction which was printed first in AVE and has attracted considerable attention.

HOLY COMMUNION AT EASTER is a precept of the Church, and confession in preparation for it is a mark of a conscientious communicant. Hours for confessions in Holy Week are listed elsewhere in AVE. It is a help if you do not wait till the final hour.



THE EASTER OFFERING is above and beyond our Sunday-by-Sunday pledge and is necessary for the present welfare and future witness of Saint Mary's. Please make your offering as generous as it can be. Lenten mite boxes should be brought in at Easter, too. Our offerings are an outward and visible sign of our devotion to the risen Lord.



HOLY BAPTISM has always been administered at Easter. Adults may be baptized at the 6 a.m. Vigil and children at the 6 p.m. Evensong on Easter Day. The Rector should be notified *at once*.



STANDING FOR SOLEMN PRAYER is an ancient custom. (In fact, the Council of Nicaea forbade all kneeling and fasting in Eastertide.) On Sundays in Eastertide, at the High Mass, let us all stand through the Introit, Kyries, Gloria, and Collect — sitting down for the Epistle; and also stand for the Post-communion — kneeling down for the Blessing. It should save a great deal of motion and noise and, if it commends itself, we will make it our regular Sunday custom. *It begins on Easter Day.*



THE SACRAMENT OF CONFIRMATION will be administered at Saint Mary's at 6 o'clock on Low Sunday evening, April 17, by the Right Reverend the Bishop of New York. Saint Mary's people should be there to welcome their Bishop and the confirmands. Their first Holy Communion will be made on the following Sunday, April 24, at the 9 o'clock Mass, which is the Corporate Communion of the Church School and acolytes.

FATHER TABER'S ANNIVERSARY (which is April 8 — Good Friday) will be kept on Monday, April 18, with a Requiem Mass at 7:30 a.m. and 12:10 p.m. In his memory, wrought-iron screens are being erected in the sanctuary in the two bays beyond those with screens already in place. Father Taber expressed great pleasure when he saw them, shortly before his death, and these, duplicating them, will further enhance the sanctuary. The cost is not completely borne by the memorial fund, so further contributions would be welcomed.



THE PARISH MEETING AND A PARISH PARTY will be held on Tuesday evening, April 19. At 7:45 the polls will be open for the election of delegates to Diocesan Convention. At 8 o'clock parishioners and friends are invited to see the next installment in Father Garfield's colour slides: "Along the South Coast of England." This will celebrate the Easter feast and also the Rector's ordination anniversary.



SAINT MARY'S GUILD has been making vestments almost since this parish was founded. It has made them to be worn at our altars and at many others, nearby and overseas. In 1965 the Guild made 3 Low Mass sets, 8 sets of burse, veil, and stole, 4 other stoles, 2 lectern falls, and 1 frontal, which went to such diverse institutions as the Women's House of Detention, Bellevue Hospital, Orange County Farm, and the Saint Christopher Mission to the Navajos. The New York Altar Guild, which furnishes chapels at such institutions, has said: "Most of the Eucharistic and Altar vestments are made by a sewing guild at the Church of Saint Mary the Virgin. The materials are paid for by the New York Altar Guild. If it were not for the devoted assistance of this group of women, much of our work would be curtailed because of the prohibitive expense of professional labour." However, there is now a critical shortage of women in Saint Mary's Guild. Are there others who could sew on Wednesdays? An invitation is going out to other parishes to join in the work. We hope there will be a willing response.

### KALENDAR FOR APRIL

1. F. Compassion of the B.V.M. *Abstinence.*
2. Sa. Greater Feria.
- ✠ 3. Su. LENT VI ((PALM SUNDAY))
4. M. Monday before Easter. Comm. St Vincent Ferrer, C. *Mass also 9:30, 12:10.*
5. Tu. Tuesday before Easter. *Mass also 9:30, 12:10.*
6. W. Wednesday before Easter. *Mass also 9:30, 12:10.*
7. Th. MAUNDY THURSDAY. *Highb Mass 7. Mass also 9:30, 12:10, 5:30.*
8. F. GOOD FRIDAY. *Strict Fast and Abstinence.*
9. Sa. EASTER EVEN
- ✠ 10. Su. EASTER DAY.
11. M. MONDAY IN EASTER WEEK. *Mass also 9:30, 12:10.*
12. Tu. TUESDAY IN EASTER WEEK. *Mass also 9:30, 12:10.*
13. W. Wednesday in Easter Week. *Mass also 9:30.*
14. Th. Thursday in Easter Week. Comm. St Justin, M.
15. F. Friday in Easter Week. *Abstinence. Mass also 12:10.*
16. Sa. Saturday in Easter Week.
- ✠ 17. Su. EASTER I (LOW SUNDAY). *Evening Prayer 5.*
18. M. Feria. *Requiem 7:30, 12:10.*
19. Tu. St Alphege, B.M.
20. W. Feria. *Mass also 9:30.*
21. Th. St Anselm, B.C.D. *Mass also 9:30.*
22. F. Feria. *Abstinence. Mass also 12:10.*
23. Sa. St George, M.
- ✠ 24. Su. EASTER II.
25. M. ST MARK, EVAN. M. *Mass also 9:30, 12:10.*
26. Tu. Feria. *Requiem 7:30.*
27. W. Feria. *Mass also 9:30.*
28. Th. St Paul of the Cross, C.
29. F. St Peter, M. *Abstinence. Mass also 12:10.*
30. Sa. St Catherine of Siena, V.

✠ *Days of obligation.*

### WHO ARE THESE LIKE STARS APPEARING?

RICHARD, Bishop of Chichester, a devoted pastor to his flock, died in 1253. His is the latest entry in the Church of England's official kalendar — which shows its need to be revised and to recognize saints in later times, including our own. (April 3 this year is Palm Sunday, so St Richard can only be commemorated in the Office.)

VINCENT FERRER, Spanish Dominican, was instrumental in healing the schism between rival Popes and was a great preacher, travelling over almost all of Europe and dying in Brittany in 1419.

LEO THE GREAT, Pope and Doctor of the Church, summoned the Council of Chalcedon, at which the Nicene Creed received its final form, met Attila at the gates of Rome, saving the city from destruction, and died on April 11, 461. (His feast this year coincides with Easter Monday.)

JUSTIN MARTYR, who gave his life for Christ around the year 167, was converted to the Christian religion and became its first apologist, showing how Greek philosophy led to belief in Christ. He gives Christians the earliest accurate account of the celebration of the Eucharist.

ALPHEGE, one of the last Anglo-Saxon Archbishops of Canterbury, was the first archbishop to be martyred. When the Danes sacked Canterbury, they carried off the Archbishop and demanded ransom. He refused to let it be paid and was held prisoner at Greenwich for seven months. Finally (A.D. 1002), during a drunken feast his captors stoned and slew him.

GEORGE, whom the Greeks call the Great Martyr, is said to have served in the Emperor Diocletian's army and, refusing to sacrifice to the Emperor, to have been tortured and beheaded at Nicomedia in the year 303. We cannot tell how much is true but we know that he became a symbol of Christian chivalry. His cultus became so great as a result of the Crusades, that he replaced Edward the Confessor as patron saint of England.

PAUL OF THE CROSS, Founder of the Passionist Order, a saint in an age not noted for saintliness, died in 1775.



PETER MARTYR, a great Dominican preacher against heresy, was waylaid on the road from Como to Milan and murdered in 1252.

CATHERINE OF SIENA received the Dominican habit at the age of eighteen, was as wonderful in her life of prayer as in her life of service to the poor, was a writer when few women wrote, persuaded a timid Pope to return to Rome, and received — like Francis of Assisi and other great saints — the stigmata, or marks of crucifixion. She is one of the greatest and most attractive women in the history of Christ's Church.



FROM THE PARISH REGISTER  
RECEIVED BY CANONICAL TRANSFER

*"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."*

February 11 — Hildegard Heiss



ALTAR FLOWER MEMORIALS

April 7 — Maundy Thursday, A thank offering  
April 10 — Easter Day, Grieg Taber, Priest and Rector  
April 17 — Easter I, John and Caroline Whiteley  
April 24 — Easter II, Augusta Emma Dinter



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$3, \$5, \$5, \$5, \$25, \$25; Miss Edith K. Brown, \$3; Walter C. Caswell, \$3; Mrs Joseph A. Conti, \$3; Blair P. Cosman, \$5; Mrs Ervin A. Ditmars, \$2; Mrs Charles Frey, \$2; Miss Dorothy S. Glover, \$3; The Rev'd William R. N. Haire, \$5; Albert G. Hayden, \$5; Mrs John E. Hinson, \$3; Miss May Jansses, \$5; Graham T. Johnston, \$5; Miss L. M. Lasham, \$3; The Rev'd John Macquarrie, \$5; Mr and Mrs Powel P. Marshall, \$5; Billy Nalle, \$10; Miss Sarah Neale, \$2; Mrs Arthur Patten, \$5; The Rev'd W. L. N. Radelmiller, \$3; Miss Isabel E. Rathborne, \$5; Miss Elizabeth M. Rawles, \$2; Mrs Charles A. Stoving, \$2; Otis E. Taylor, \$10; Mrs Henry F. Tingley, \$3; Mrs Thomas Wall, \$5; Miss Helen G. Wells, \$2; Miss Mary L. Wheeler, \$2; Miss Ruth Winans, \$5.

MUSIC FOR APRIL

APRIL 3 — PALM SUNDAY

11 a.m.

Missa in die tribulationis ..... Olandus Lassus  
Motet, Improperium expectavit ..... Johann Ernst Eberlin

6 p.m.

Magnificat and Nunc dimittis ..... Henry Purcell  
Motet, Thou knowest, Lord, the secrets of our hearts ..... Henry Purcell  
O salutaris hostia ..... Mode VII  
Motet, Christe, Adoramus te ..... Claudio Monteverdi  
Tantum ergo ..... Spanish chant, Mode V

APRIL 6 — TENEBRAE

8 p.m.

Nocturn I, Responsoria ..... Marco Antonio Ingegneri  
Nocturn II, III, Responsoria ..... Tomás Luis de Victoria  
Benedictus ..... Giovanni Pierluigi da Palestrina  
Christus factus est ..... Giovanni Francesco Anerio  
Miserere mei, Deus ..... Gregorio Allegri

APRIL 10 — EASTER DAY

11 a.m.

Missa brevis ..... Zoltan Kodaly  
Motet, Exultate Deo ..... Francis Poulenc

6 p.m.

Magnificat and Nunc dimittis ..... William Byrd  
Motet, Christ rising again ..... William Byrd  
O salutaris hostia ..... Tomás Luis de Victoria  
Motet, Salus aeterna ..... Mode VII  
Tantum ergo ..... Tomás Luis de Victoria

APRIL 17 — EASTER I

11 a.m.

Missa secunda ..... Hans Leo Hassler  
Motet, Jubilate Deo ..... Hans Leo Hassler

6 p.m. CONFIRMATION

Ecce sacerdos magnus ..... Anton Bruckner  
Motet, Confirma hoc, Deus ..... William Byrd  
O salutaris hostia ..... Geoffrey Bush  
Motet, Aeternae rex altissime ..... Mode VIII  
Tantum ergo ..... Geoffrey Bush

APRIL 24 — EASTER II

11 a.m.

Missa brevis ..... Lennox Berkeley  
Motet, Christ being raised from the dead ..... John Blow

6 p.m.

Magnificat and Nunc dimittis ..... Orlando Gibbons  
Motet, If ye be risen again with Christ ..... Orlando Gibbons  
O salutaris hostia ..... Jean Langlais  
Motet, Ave verum corpus ..... 14th Century French  
Tantum ergo ..... Zoltan Kodaly

## SERVICES

## SUNDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon) . . . . .	11:00 a.m.
Evensong, and Benediction . . . . .	6:00 p.m.

## WEEKDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass daily . . . . .	7:30 a.m.
Mass also on Wednesdays . . . . .	9:30 a.m.
Fridays . . . . .	12:10 p.m.
Holy Days . . . . .	9:30 a.m. and 12:10 p.m.
Evening Prayer . . . . .	6:00 p.m.

Litany after Evening Prayer on Wednesdays and Fridays.

Benediction after Evening Prayer and Litany on Fridays.

*Other services during the week and on festivals  
as announced on the preceding Sunday.*

## CONFESSIONS

FRIDAYS, 12:40 to 1 and 5 to 6 p.m.

SATURDAYS, 2 to 3, 5 to 6, and 7:30 to 8:30 p.m.

SUNDAYS, 8:40 to 9 a.m.

*and by appointment.*

## CONFESSIONS IN HOLY WEEK

WEDNESDAY: 12:00-1:00, Fr Garfield; 5:00-6:00, Fr Wappler

THURSDAY: 12:00-1:00, Fr Wappler; 5:00-6:00, Fr Garfield; 7:30-8:30, Fr Wappler

FRIDAY: 3:00-4:30, Fr Garfield; 4:30-6:00, Fr Wappler; 7:30-8:30, Fr Garfield

SATURDAY: 2:00-4:00, Fr Wappler; 4:00-6:00, Fr Garfield; 7:30-8:30, Fr Wappler

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## CORPORATE COMMUNIONS, APRIL, 1966

APRIL 6: St Mary's Guild

APRIL 10: Society of Mary

APRIL 21: Women of the Church

APRIL 24: Church School, Order of St Vincent

## DIRECTORY

## CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036

(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 9 p.m.*

## RECTORY

144 West 47th Street, New York 10036 — PLaza 7-5845

The Rev'd Donald L. Garfield, *Rector*

The Rev'd Louis G. Wappler

## MISSION HOUSE

133 West 46th Street, New York 10036 — PLaza 7-6464

The Sister Mary Angela, s.H.N., *Sister-in-Charge*

The Sister Scholastica, s.H.N.

The Sister Boniface, s.H.N.

## PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-5845

*Office open Monday to Friday (except legal holidays)*

*9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

Mr Norval R. Copeland, *Parish Secretary*

Mr Harold M. Lindstedt, *Treasurer* ..... PLaza 7-5845

Mr James L. Palsgrove, 3rd, *Director of Music* ..... JUDson 6-0237

Mr McNeil Robinson, 2nd, *Assistant Director* .. MONument 3-3259

Mr Edward Garlick, *Sacristan & Ceremoniaris* .. MONument 2-7493

Mr Robert L. Coe, *Head Usber* ..... Ext. 756, SUSquehanna 7-5000

Mr Donald F. Chamberlain, *Seminarian* ..... WATkins 4-0637

Mr Herbert A. Raymonde, *Sexton* ..... PLaza 7-5958

Mr Louis Fellowes, *Funeral Director* ..... PLaza 3-5300

*The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.*